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SYNERGETIC CONCEPT OF SAMOORHANYZATION OF SUBJECTS OF SOCIAL DEVELOPMENT: ARCHETYPAL DISCOURSE

Abstract. The article deals with the problem of understanding the role of self-concept synergistic subjects of social development in the context of archetypal discourse. It turns out that the subjects of social development arise at two levels, namely: individual personal – kerivnyk state authorities and collective group – a mature civil society. Factors avoid social conflicts defines the principles of synergetic self – nonlinearity, interaction, dialohichnist. Obruntovano neobhidnist balancing modern individual values of trust social norms, customs, social values.

Keywords: synergetic, self-organization, cooperation, archetypes, leader, mature civil society, social capital.

СИНЕРГЕТИЧНИЙ КОНЦЕПТ САМООРГАНІЗАЦІЇ СУБ'ЄКТІВ СОЦІАЛЬНОГО РОЗВИТКУ: АРХЕТИПНИЙ ДИСКУРС

Анотація. У статті висвітлюється проблема осмислення ролі синергетичного концепту самоорганізації суб'єктів соціального розвитку в контексті архетипного дискурсу. З'ясовується, що суб'єкти соціального розвитку постають на двох рівнях, зокрема: індивідуально-особистісному — керівник органами державного управління і колективно-груповому — зріле громадянське суспільство. Факторами уникнення соціальних конфліктів визначаються принципи синергетичної самоорганізації — нелінійність, взаємодія, діалогічність. Обґрунтовано необхідність збалансування сучасних індивідуальних цінностей соціальними нормами довіри, звичаями, суспільними цінностями.

Ключові слова: синергетика, самоорганізація, взаємодія, архетипи, керівник, зріле громадянське суспільство, соціальний капітал.

СИНЕРГЕТИЧЕСКИЙ КОНЦЕПТ САМООРГАНИЗАЦИИ СУБЪЕКТОВ СОЦИАЛЬНОГО РАЗВИТИЯ: АРХЕТИПНИЙ ДИСКУРС

Аннотация. В статье освещается проблема осмысления роли синергетического концепта самоорганизации субъектов социального развития в контексте архетипного дискурса. Определяется, что субъекты социального развития характеризуются двумя уровнями: индивидуально-личностным — руководитель органами государственного управления и коллективно-групповым — зрелое гражданское общество. Факторами избежания социальных конфликтов определяются принципы синергетической самоорганизации — нелинейность, взаимодействие, диалогичность. Обоснована необходимость сбалансирования современных индивидуальных ценностей социальными нормами доверия, обычаями, общественными ценностями.

Ключевые слова: синергетика, самоорганизация, взаимодействие, архетипы, руководитель, зрелое гражданское общество, социальный капитал.

Target setting. The modern system of public administration faces the task of social development after overcoming the destructive manifestations that permeate Ukrainian social life. Largely this is facilitated by globalization tendencies, that stimulate the formation of a single information space, its real and virtual spaces, the innovative activity

of people and making their life technological. All that is being stated in society based on the humanistic value bases and personal interests, the distribution of which from time to time shows a tendency to regression that it provoked by a kind of flow of collective and individual human consciousness. However, it is the public consciousness that is

exposed to the most difficult problems during inversion. Its extreme sensitivity to unrealized expectations almost automatically pushes people to the path of deviant behavior. Obviously within the current social reality an extremely complex profession, as a state is governing the task of choosing own inherent national culture development, protection of society and the state from various social and psychosocial dysfunction, the achievement of the harmony of social-power relations.

It is well-known, that the concept of “agent of social development” refers to the individual endowed with consciousness and will or a social group which carries out purposeful activity, always characterized by haecceity. It should be emphasized, that a real individual and transpersonal social formation, representing a certain integrity are responsible for their actions, share common interests and goals, combined with the willingness to cooperate, cooperation and interaction.

Therefore, concerning the above, the subject of social development at the individual-social level is the head of the state administration bodies and for the collective group level it is mature civil society.

Analysis of recent researches and publications. The study of archetypes both in foreign and domestic academic discourse received considerable attention of S. Grof, E. Durkheim, M. L. Eliade, L. Levi-Bruhl, K. Levi-Strauss, C. G. Jung etc. In recent decades, the phenomenon of collective unconsciousness was studied by domestic scientists, in particular: E. Afonin, L. Burlachuk, T. Butyrskaya, A. Donchenko, A. Martynov, Yu. Romanenko,

O. Sushiy etc. Professor E. Afonin designed a projective test method of “color preference” that is based on an emotional attitude towards elements of the natural system of colors (of the rainbow). Among possible affective techniques the method identifies two priority color relationships that conventionally belong to the “cold” and “warm” colors of the holistic system (rainbow), that with a fairly high degree of confidence allows us to identify a typology of the gender of the person, inherent channels of modality, the level of adaptive opportunities and professional orientation. At the beginning of the third decade Ukrainian scientists developed a qualitative methodology of psychological diagnostics (L. Burlachuk, E. Afonin, A. Donchenko), and further conducted monitoring of the identification process in the environment of the politico-managerial elite of Ukraine and comparative analysis of identification processes in Ukraine, Russia, Belarus. O. Sushiy investigated problems of public administration and the phenomenon of statehood in the context of the sociocultural approach. The author of this article explores the phenomenon of the authority of a leader in governance within the context of the methodology archetypes.

Synergistic methodology became widespread in all spheres of scientific knowledge, and in particular, in the development of society (G. Hacken, A. Knyazeva, I. Prigozhin, S. Kurdiunov, etc.). The application of the methodology of synergetics to the study of complex systems, which includes the system of state governing is not enough (V. Korzhenko, V. Martynenko, V. Knyazev, V. Solovykh, etc.), which

actualizes the realization of the purpose of the article.

The article's goals. The purpose of the article is the study of the role of the synergetic concept of self-organization regarding the resolution of the conflict between the delineated subjects of social development in the context of the archetypical discourse.

The statement of basic materials. As you know, the special study of the problems of self-organization were initiated in the cybernetics, but a fundamentally new approach to such phenomena was established in 60-ies of the XX century, when scientists, solving problems that inherently seemed varied to them, explored general principles and mechanisms of self-organization, laid a new conception of science, which they called synergetics (from the ancient Greek *synergia* – cooperation, collaboration, joint action). The author of this term is the German physicist Herman Haken, who explored the mechanisms of cooperative processes that occur in the solid laser and came to the following conclusion regarding synergetics – it is a theory of self-organizing systems [1, p. 16]. Another prominent researcher of this issue, the Belgian scientist I. Prigozhin, Nobel prize winner, came to original ideas, studying a particular chemical reaction, where the observed open system by interacting with the environment, which led to the destruction of the old order and structure, and thus to the emergence of a new system. This process was considered by I. Prigozhin as the emergence of order through fluctuations (changes due to the effect) [2, p. 38]. Therefore, self-organization of the system is enhanced by the influence of the

external environment. However, the emphasis should be on intrinsic properties as a source of self-development, but success is possible there, where the action is cleverly combined with the laws of nature.

Describing the process of self-organization, V. P. Branskyi reveals a large number of parallels between the philosophy of G. Hegel and synergy, where he calls the latter to be the theory of the creation of new qualities and the selective development of dissipative systems [3, p. 152]. The solution of any contradictions between the two principles, according to V. S. Lutai must happen through dialogue of the subject activity with the object, the dialogue between the mental anticipation of result of an action and its actual result, and when the activity target are people, dialogue between subjects, including representatives of various types of perception of the world [4, p. 101].

Thus, synergy is a way of development of human society, when there are opportunities for the nonlinear situation to influence itself, to build itself, focusing on one of the personal development paths, values, determined by cultural and historical experience; this is the reaction to the combined impact of several factors, characterized by the fact that the interaction exceeds an action that is done by each element separately with a variety of relationships, events, people with many combinations. The basic principles of synergetics are as following: self-organization, interaction, dialogue, nonlinearity. They can be supplemented with the principles, specific to a particular region of objective knowledge, for example, the science of human being may be

supplemented with the principle of self-actualization, which means its ability to go beyond any possible experience. So, for K. Popper, self-actualization means the person's ability "to constantly surpass himself, his talents and gifts" [5, p. 488]. It is important to appeal to the classic opinion of management of I. Ansoff, which is one of the first to apply the concept of synergy to the problems of strategic management, in particular, of organizations-conglomerates, stressing that the benefits of synergy are defined as " $2 + 2 = 5$ " [6].

The application of the principles of synergetic self-organization in state government is determined by the fact whether the subjects of social development explore the history of their development, the dynamics of evolution of personal qualitative changes and the process of their interaction. Thanks to self-organization there is the possibility to explain the emergence of order from chaos, because chaos is not the absence of structure, and the structure of a special type, has its own order, although it is too complicated [7, p. 123]. Presumably chaos can play a creative role as a self-organizing system meets the criterion of emergence (eng. emergence – appearance of a new). Therefore, we can assume that in managerial activity there is always a need to take into account the levels of the control object (micro, meso, macro). Since at the micro or meso level, chaos can become the source of energy that stimulates the process of the system self structure. In this context, the question arises: perhaps chaos is less dangerous than the order? The latter, especially if the leadership style is authoritarian, which usually correlates with a dicta-

torship, probably inhibits innovation, commitment to change, which leads to stagnation or the occurrence of contradictions, conflicts, crises or revolutions that often accompany social development. Conflict (lat. *conflictus*), literally translated, means "collision", it is an interaction of two or more subjects that have mutually exclusive goals that are pursued at the expense of another (or other). The conflict arises when people begin to realize that their interests, needs, goals cannot be met in the case of maintaining the current system of social relationships and act to change the situation. Depending on the content, nature and direction of such action, the conflict might escalate, be mitigated, or resolved.

So, the conflict is social in nature, it is a interaction, but a specific one, since it bears not only the burden of negativity, but it is characterized by positive factors, in particular: *socio-diagnostic* when conflicts' occurrence is indicative of weaknesses in the functioning of social organizations, deepening social contradictions, polarization of interests of different social groups; *governing* when conflicts create and maintain social balance, maintain the balance of power in the structures of power and control; *communicative* when finding ways of conflict resolution would enhance social interaction, joint development of mutually acceptable solutions; *socio-psychological*, when conflicts contribute to relieving psychological stress, relief from negative emotions or gradual decrease of their intensity; *innovational*, when conflicts contribute to the renewal of social relationships, approval of new norms and values in order to avoid stagnation and remain

a source of innovation and progressive trends; *integrative*, when participation in the conflict contributes to the consolidation of people defending common interests, formation of their interest in cooperation.

At the same time the idea of C. G. Jung that you can interact by signing a contract is valuable, which in itself is a soulless mechanism, since the ability only to cover the routine. The mechanisms of the agreement keep people unconscious, because then they can go on custom, without feeling the need to make conscious choices. However, the creative life is always on the other side of conventions, so if the routine of life predominates in the form of ancient treaties, that there should be a ruining outbreak of creative powers. This unexpected effect is inevitable even for a better agreement, however, and it is a terrible threat, because when there are new circumstances, not the old agreements, people start to panic. However, one or the other person may not become as panicking as those, who already began to run away, because this person has already experienced the horror of reaching new understanding, and unconsciously became the leader [8, p. 386]. Therefore, for the leader, the presence of extremely bright and detailed image of the world along with the strong wish to make, approve, realize it according to the synergetic principles of self-organization, collaboration and dialogicality is very characteristic.

In this situation, the fact that the head of state authorities must have a sufficiently high level of professionalism, which provides instrumental, usually formalized influence, and the hu-

man qualities that provide emotional and informal influence is very important. Concerning the above-mentioned the remark of C. G. Jung, that an adult should be firmly confident in their competence to be able to stand against the unconscious is very important. At the same time the archetypes – the primary natural images, ideas, emotions, peculiar to man as a subject of the collective unconscious – have a big impact on the person, shaping his emotions, ethical beliefs and worldview, affecting at the same time, relationships with other people and desire to interact with them, and thus can determine the destiny. C. G. Jung said that archetypes as much as there are typical situations in life... when there is a situation that corresponds to a particular archetype, the archetype becomes active and... gets her way in spite of reason and will. It is important to note that the archetypes may affect the action of accuracy and destructive forces of the human psychic as they create, inspire new ideas, but they also destroy, when the same ideas become permanent, forming a prejudice of consciousness that prevents further development, leading to different types and levels of conflict. The core of personality, the most important archetype in the theory of C. G. Jung is the archetype of the “Self”, which is achieved by the integration of all aspects of soul, consciousness and unconsciousness. Therefore, the achievement of a Mature “I” and the approval of the archetype of the “Self” requires from the individual, in particular from the head of bodies of state power some perseverance, intelligence, and life experience. In performing its functions, the modern head of state authorities, as a subject of social

development appears in many roles. This is the official, who is entitled to control; this is a leader, able to lead subordinates; this is the diplomat, establishing contacts with partners, anticipating and avoiding potential conflicts; this is a mentor who with his professionalism and moral qualities influences the team and directs his work towards the service of citizens; it is the innovator who understands the importance of the role of science in modern conditions, and implements its certain achievement.

Therefore, for realization of the specified role positions, the ability of the leader appears to be an important factor in the adequate assessment of their professional successes and failures, and defining personal goals to improve competency. At the same time for the results of the decisions he is responsible, consciously fulfilling his responsibilities, foreseeing the consequences of the actions, acts and omissions in the sphere of the powers granted and the public sphere. Therefore, any activity of the modern manager in the public authorities raises the question about its moral choices as a conscious preference to one or another variant of behavior of personal or public moral attitudes based on defined values. Values include everything that is meaningful to the individual and society and accepted by the majority of people, reflected in their consciousness in the form of value judgments. It is well known that a basic standard which you must adhere in relations with subordinates is the preservation of the dignity of every person regardless of what position one or the other person takes. However, in practice it is often not quite so, which also

leads to conflict situations. In this case, we observe a conflict of values. Differences between natives and foreigners, between us and them become critical and become the dominant factor of individual and group motivation in relation to different activities. Therefore, a positive psychological environment in the collective body of state power mainly depends on the head and is defined by its moral and value priorities for personal behavior and moral character. The head is the center of attention, everybody knows him, talks about him, follow him, often unconsciously. According to the above for the head, after approval of the archetype of the "Self", the following degree of mastering his world promoted by the authority of the head becomes actual — the "soft power", which helps him in the realization of the stated goal of creating the solidarity communities. Therefore, the question arises regarding the influence of the head of state authorities as one of the subjects of social development at the level of citizen society.

Note that a weak civil society is not able to independently solve social problems and as an alternative requires the continued support of the state, but the state also becomes less effective if there are no organizations able to discipline, control exposing and demanding accountability. It is obvious that the presence of a mature civil society becomes actual that creates social capital. F. Fukuyama emphasizes that social capital is usually created and transmitted through mechanisms such as religion, tradition or historical habit [9]. The definition of "social capital" focuses on what is a stable moral relationship between people and social institutions

that keep them together and ensure their reliable operation. It is also a set of informal norms that promote mutual cooperation. The theory of Bourdieu is understanding the possibility of the existence of social capital at two levels. So, at the first level – genetic – social capital is defined as resource-based related group members that is being transforms as the aggregate of the actual or potential resources; the second level is the relationship between social, physical, cultural and human capital. On the basis of this interaction, the scientist defined social capital as differentiating and construce factor of social behavior [10]. Therefore, the nature of social capital involves the transformation of a sustainable relationship in such ones that provide long-subjective communication of the special nature, namely positive emotional connection built on trust.

John Coleman takes into consideration the importance of social capital for community and information, with an emphasis on its role in the formation of human capital, since the latter consists of knowledge, skills and abilities of people to create a community with each other. The scientist identifies two components necessary for creating and promoting forms of social capital – social relationships built on mutual trust and mutual assistance, which are reflected in obligations and expectations, information channels, social norms and sanctions; norms of teamwork, operating within particular social groups that not only enhance the link between its members, but minimize social tensions in such a group [11]. A. Kolodiy, believes that social capital is a sign of maturity and effectiveness of civil society

and its main product, which ensures its impact on other spheres of social life. The scientist emphasizes that civil society is synonymous with the values of confidence, discernment, and tolerance, so that members have confidence in their colleagues in the activities of other people and public institutions recognize the right of other citizens to a personal opinion [12].

Thus, social capital is based on trust, norms and values shared by a society able to develop civil society directing it to self-organization and collective action.

The maturity of civil society was demonstrated during Euromaidan (2014), which became the Sich for Ukrainians, where there was a real unification of the Ukrainian people. Within a large group of people of different education, age, gender, economic status and social and political experience a high level of collective civil action on the basis of informal norms and values was achieved. Ukrainian society demanded recognition of the human need to be subject to political decisions, demonstrated a kind of standard of efficiency of civil interaction and consolidation. However, Lech Walesa, leader of Polish “Solidarity” on the eve of these events stressed that in Ukraine there has no single leader and party, which could overthrow the democratic way, that he does not see a leader in Ukraine, he sees one big social movement, a single party or organization, which could overthrow the government. There should be sessions of the “round table”, because it should be a dialogue and there should be wise leaders. Ukraine can not be changed with force, summarized the politician [13].

According to the above we can declare the existence of the time gap between civil society and the candidates for the leadership, which was manifested in the lack of interaction, perhaps even conflict, as noted above may contribute to the establishment of appropriate communication, integration and the like. At the same time, the basis for the development of a mature civil society in Ukraine has been laid down that is characterized by a strong volunteer movement – a response to military actions in the East of the state. The apparent self-organization of one of the subjects of public development of a mature civil society that is realized through collective interaction. At the same time emphasizing that in the field of public administration social capital gets acquired by people through values, norms behavior, customs, note that, in our view, the impact of the head of state authorities on the level of development of Ukrainian civil society is minimal, which occurs in communities, that are formed in accordance with the “Draft Law on amendments to the Constitution of Ukraine (regarding the decentralization of power)” [14].

Therefore, it can be argued that the conflict in this process exists, as the head of the public authority, that became a strong, indivisible “I” needs to understand and realize that in the future it should be implemented in context of such data coordinates: growth of attractiveness of the staff of the public authority, depersonalization – reflections of themselves mainly in terms of an integral member of the team (“We”) and less in terms of a unique individual (“I”), the emergence of a sense of

duty in relation to building positive relationships with team members and society.

Conclusions from this study and perspectives for further research.

So, thanks to turn from individualism to collectivism there is a possibility of finding compromises of self-organization of subjects of social development, when the interaction is enhanced by the dialogue and choice of the instruments for conflict resolution, which Ukrainian society is now facing. Ability to interact and consolidation is one of the most important aspects of social capital, which is predetermined by the level of trust of citizens. At the same time to preserve the integrity and development of the mature civil society the social capital allows to integrate in one category of various social forms of influence of state power on society. Thus, government effectiveness is proportional to efficiency of use of different forms of social capital. This raises the need to reconcile modern values of individualism that archetypically are manifested in the social norms of trust, behavior, customs, values, when the subjects of social development “meaning for itself” appears in a synergetic concept of self – interaction, dialogue, mutual accountability of all spheres of life. The unsolved part of the problem under study include the analysis of processes of social interaction in the context of socio-psychological problems taking into account archetypes that will give the opportunity to formulate well-founded forecasts and the ability of adequate evaluation of significant events in the life of modern Ukrainian society.

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